



## Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact [support@jstor.org](mailto:support@jstor.org).

## AN OMEN TEXT REFERRING TO THE ACTION OF A DREAMER

By H. F. LUTZ  
University of Pennsylvania

From the accumulating material of Babylonian oneiromancy and the position which the dream takes in historical texts as well as in the epic, it has long ago been concluded that *somnia et somniorum coniectura* played an important rôle in the Babylonian communities. It may well be said without overstating the facts that Babylonia is not only the country *par excellence* of magic<sup>1</sup> but also of dream interpretation.

Oneiromancy in Babylonia is not as, for instance, in ancient Greece an evil concomitant of religion but forms here an integral branch of its theology. Also Jahweh in the Old Testament, as is well known, makes the dream a vehicle of his revelations (Num. 12:6; Jer. 23:28). On the other hand one of the battles which the Old Testament divines had to fight was to keep Israel clean from the influence of just this practice (Ezek. 10:2; Ps. 70:20). It is true that in Babylonia the dream was considered the messenger of the gods of the nether world, but therein lay nothing odious to the Babylonians. In the Gilgamesh Epic three dreams reveal to the hero that he will overcome Húmbaba. In another version he foresees the loss of Enkidu. Ut-napishtim, the Babylonian Noah, is favored by the god through a dream with a revelation which foretells the destruction of mankind. The ophidian goddess Ninâ appears unto Gudea of Lagash to make known to him the divine will. Ishtar appears unto Ashur-bani-pal in a dream and bids him cross a river, declaring: "I march before Ashur-bani-pal the king, who is the work of my hands." Again, while Ashur-bani-pal was in low spirits as to the result of his campaign against the Elamites, Ishtar of Arbela appeared to a *shabru*, a seer, and announced to him in a dream her promise of aid to the Assyrian king whereby he would be able to overcome the Cimmerians,

<sup>1</sup> In the magical arts the Babylonians had the Egyptians perhaps as their equal rivals.

who were harassing the Assyrians at the time. In Clay (YOS, I) we read of a *baru*-priest addressing his royal lord Nabonidus: "The great star, Venus, Kaksidi, the moon and the sun *in my dream* I saw, and for favor of Nabonidus, king of Babylon, my lord, and for favor of Belshazzar, the son of the king." Nabonidus, again in a dream was ordered to build the temple of Sin in Harran.

In view of the importance attached to the dream life, it is to be expected that the Babylonian theology should develop a special god or goddess of dreams. This goddess was Mamú,<sup>1</sup> to whom a small temple was dedicated at modern Balawat. Mamú is addressed in a penitential psalm<sup>2</sup> as follows: "Reveal thyself unto me and let me see a favorable dream. May the dream that I dream be favorable, may the dream that I dream be true, may Mamú, the goddess of dreams stand at my head; let me enter E-Sagila, the temple of the gods, the house of life."

It seems, however, that this dream-goddess was outshone by no less a god than Shamash, to whom, by sheer analogy, also the dreams were referred. Shamash, outdoing even Adad, as an oracle-god, gradually usurps the position of the oracle-god *κατ' ἑξοχήν*. As the dream-god he is *bēl bīri*, "the lord of visions."<sup>3</sup> Mamú steps into the relation of *dumu-sal Babbar-ge*, "daughter of Shamash."<sup>4</sup> In CT (XXIV, 32, ll. 110 and 111) three dream-gods are mentioned, not as independent gods, but simply as royal court attendants of Shamash. They are called *Zaqar*,<sup>5</sup> *Mamu-da-ge*, and *Zaqar-māš-gē*. It appears somewhat strange that Shamash actually figures as god of dreams, since dreams are the messengers of those who have their abode *apud inferos*. But the fact that Shamash as the great god of light, and as such the enemy of the evil spirits of the night, was called upon as the protector from all nocturnal evil spirits, together

<sup>1</sup> For Mamú mentioned as a witness in a Dilbat contract see VS, VII, 27 (VAT, 6381), l. 17.

<sup>2</sup> IV. R. 66, 2. Obverse 55-59; second edition, pl. 59, 2 Rev. 21-25.

<sup>3</sup> VR 63, 2, 35b.

<sup>4</sup> CT, XXIV, 31, l. 84; XXV, 26, l. 19. In V. R. 70:1, 9, 15 Mamú seems to appear as a male deity.

<sup>5</sup> *Zaqar* appears as messenger of Sin in King, *Magic*, No. 1, lines 25, 26: "ú-ma-'u-ma ilu *Zaqar* ilu ša šunāti [meš] ina šat muši BAB meš." "And he sent (i.e. Sin) *Zaqar*, the god of dreams during the night with dream-visions (?). See also Perry, *Sin*, p. 15:25. For ilu *Zaqar* = *Enlil* see CT XXIV, 39, 11 and for the equation *Zaqar* = *Nergal*, CT, XXV, 35, 4; 36, 1, 10; 37, 7 and HAV., p. 430.

with the other fact that he himself went daily to the nether world and thus became a god thereof, furnished the reason for referring the dream oracle to him.

The tablet, of which a copy, transliteration, and translation are given below, belongs to the Pennsylvania University Museum and bears the number 4501. It brings to light a new "leaf" of a text-book on oneiromancy. It contains dreams in which the dreamer beholds certain movements of his body. Side by side with each possible dream of that kind runs an interpretation of the dream. Eighty-six possible dreams are enumerated, and although a great number of interpretations are given in rather general terms, as for instance, "his heart will be glad," "his heart will not be glad," "he will obtain his desire," "he will not obtain his desire," numerous instances are cited of more concrete happenings, as for example, "sickness will appear," "establishing of the scepter," "the speaking of rebellion," "the dreamer's adversary will die," "his adversary will overpower him," "a house will fall for him," "a murderer shall slay him," etc.

The text follows the ordinary rule in divination that evil on the left side is a good omen, and evil on the right a bad omen.

## THE TEXT

1. *šumma i-[na] da-ba[-bi-šu . . . . .]*  
If in his speaking . . . . .
2. [*šumma i]-na da-ba-bi-šu rêša-[šu . . . . .]*  
If in his speaking he . . . . . his head . . . . .
3. *šumma [na]-qab-ta-šu- ú-sa-['-ar] kašad šibûtim*  
If he turns his eyeball(?) awry: fulfilment of desire.
4. *šumma [na]-qab-ta-šu ú-ga-[, . . . .] TA LA*  
If he . . . . . his eyeball(?): . . . . .
5. *šumma pa-ni-šu ú-sa-['-ar muršu] innamir*  
If he turns his face awry: sickness will appear.
6. *šumma pa-ni-šu ú-kal-lim [muršu] innamir*  
If he exposes his face: sickness will appear.
7. *šumma pa-ni-šu ša-bit [libbi]-šu itáb*  
If his face is rigid: his heart will be glad.
8. *šumma SÎG. IGI-šu ú-ka-šar i-na-zik*  
If he contracts his iris(?): he will suffer damage.

9. *šumma* [*ŠĪG. IGI-šu*] *uš-te-mid* . . . . . *limnâti*  
If he keeps his iris (?) steady: evil . . . . .
10. [*šumma* . . . . .] *-šu ú-pat-ta libbi-šu itâb*  
If his . . . . . he opens: his heart will be glad.
11. [*šumma* . . . . .] *-šu ú-lap-pat mi-lim* <sup>(im?)</sup> *ušaḫḫi*  
If his . . . . . he turns around: a flood will rise high.
12. [*šumma inī*] *imitti-šu ú-sa'-ar kimin*  
If his right eye (?) he turns awry: ditto.
13. [*šumma inī šumê*] *li-šu ú-sa'-ar ka-šad šibâtīm*  
If his left eye (?) he turns awry: there shall be fulfilment of desire.
14. [*šumma šepi*] *imitti-šu ú-kab-ba-as la ka-šad šibâtīm*  
If his right foot he treads down upon: he shall not obtain his wish.
15. [*šumma šepi*] *šumêli-šu ú-kab-ba-as ka-šad šibâtīm*  
If his left foot he treads down upon: there will be attainment of desire.
16. [*šumma inê*] <sup>meš</sup> *-šu ú-sa'-ar na-di-e ḥattim*  
If his eyes he turns awry: establishing of the scepter.
17. [*šumma inê*] <sup>meš</sup> *-šu ú-ka-tam sa-ar-tam i-ta-mu*  
If his eyes he covers: rebellion they will proclaim.
18. [*šumma inê*] <sup>meš</sup> *-šu ú-pal-pa-as libbi-šu itâb*  
If his eyes he opens: his heart will be glad.
19. [*šumma*] *inê* <sup>meš</sup> *-šu ú-rat-ta qātu ukaššad-su*  
If his eyes he places (?): a hand will overcome him.
20. [*šumma*] *inê* <sup>meš</sup> *-šu iṣ-ša-nun-da i-na-zik*  
If his eyes glow: he will suffer damage.
21. *šumma ša-me-e i-na-ṭal šu-uk-lu-la-šu*  
If heaven he beholds: there will be his undoing.
22. *šumma ir-ši-tam i-na-ṭal im-ma-ga-ar*  
If the earth he beholds: he will be favored.
23. *šumma i-na da-ba-bi-šu qaq-qa-ra i-na-ṭal ši-lul-ta i-ta-mu*  
If during his speaking he looks to the ground: sedition they shall proclaim.
24. *šumma šamê ù iršitim it-ta-nap-la-as ka-šad šibâtīm*  
If heaven and earth he sees: there will be attaining of desire.
25. *šumma muḫḫi amêli i-na-ṭal kašad šibâtīm*  
If the scalp of a man he beholds: there will be attaining of desire.
26. *šumma pa-ni amêli i-na-ṭal la ma-ga-ru šakin-šu*  
If the face of a man he beholds: disfavor is created for him.

27. *šumma a-na imni-šu it-ta-nap-la-as bēl amāti-šu imāt*  
If to the right he looks: his adversary will die.
28. *šumma a-na šumēli-šu kimin bēl amāti-šu ukaššad-su*  
If to the left he looks: his adversary will overpower him.
29. *šumma a-na arki-šu kimin la ka-šad šibūtīm*  
If behind him he looks: there will not be fulfilment of desire.
30. *šumma ku-ru iṣ-bat-su pû i-ma-ḥaṣ-aš-šum*  
If a hunchback (?) seizes him: a curse will smite him.
31. *šumma pa-ri-id lâ ka-šad šibūtīm*  
If he shudders: there will not be attaining of desire.
32. *šumma iṣ-ta-na-bi-iṭ ku-la-lu-šu šaknu<sup>(nu)</sup>*  
If he flays himself (?): there will be his belittling.
33. *šumma ap-pa-šu ú-lap-pat murṣu innamir*  
If his nose he wrenches: sickness will appear.
34. *šumma ap-pa-šu ú-maš-šad i-na-zik*  
If his nose he presses: he will suffer damage.
35. *šumma ap-pa-šu ḥu-un-nu-un it-ta-na-an-zi-iq ūmu*  
If his nose makes a noise: daylight will be snatched away.
36. *šumma ap-pa-šu ú-ḥa-na-aṣ ku-la-lu-šu šaknu<sup>(nu)</sup>*  
If his nose he clogs up: his end will set in.
37. *šumma šinnê<sup>meš</sup>-šu ú-lap-pat libbi-šu la iṭāb*  
If his teeth he wrenches: his heart will not be glad.
38. *šumma šinnê<sup>meš</sup>-šu ú-na-pal i-na-zik*  
If his teeth he draws out: he will suffer damage.
39. *šumma li-te-šu ú-lap-pat la tu-ub lib-bi*  
If his cheeks he wrenches: there will not be gladness of heart.
40. [*šumma li*]-*te-šu ú-maš-šad murṣu innamir*  
If his cheeks he presses: sickness will appear.
41. [*šumma li*]-*te-šu ú-mar-rat kašad šibūtīm*  
If his cheeks he rubs: there will be attaining of desire.
42. [*šumma liti*] *imitti-šu is-si i-na-zik*  
If his right cheek he tears: he will suffer damage.
43. [*šumma liti*] *šumēli-šu is-si libbi-šu iṭāb*  
If his left cheek he tears: his heart will be glad.
44. [*šumma . . . . .*]<sup>meš</sup>-*su is-si-a i-na-zik*  
If his . . . . . tear: he will suffer damage.

45. [*šumma* . . . . .] -*šu ú-lap-pat muršu innamir*  
If his . . . . . he wrenches: sickness will appear.
46. [*šumma inê(?)*]<sup>meš</sup> -*šu ú-mar-rat muršu innamir*  
If his eyes(?) he rubs: sickness will appear.
47. [*šumma inî*] *imitti-šu ú-ga-ag muršu innamir*  
If his right eye flows: sickness will appear.
48. [*šumma inî*] *šumêli-šu ú-ga-ag libbi-šu iṭâb*  
If his left eye flows: his heart will be glad.
49. [*šumma*] *inê<sup>meš</sup>-šu kimin bi-it imaqquta-[aš-šum]*  
If his eyes flow: a house will fall for him.
50. *šumma lišani imitti-šu iš-šu-uk aš-šu-mi-šu i-ṭa-ab lib-bu(?)*  
If he bites the tongue at its right: the heart(?) will be glad for his sake.
51. *šumma lišani šumêli-šu iš-šu-uk libbi-šu iṭâb*  
If he bites the tongue at its left: his heart will be glad.
52. *šumma ša-pat-su elîtam ú-na-šak la libbi-šu iṭâb bašu ba-bil(?)*  
If he bites his upper lip: not will his heart be glad. Possession is taken away.
53. *šumma ša-pat-su šaplîtam ú-na-šak im-ma-gar*  
If his lower lip he bites: he will be favored.
54. *šumma šap-ti imitti-šu ú-mar-raṭ i-na-zik*  
If the lip at its right he rubs: he will suffer damage.
55. *šumma šap-ti šumêli-šu ú-mar-raṭ libbi-šu iṭâb*  
If he rubs the lip at its left: his heart will be glad.
56. *šumma šap-ti-šu kimin libbi-šu iṭâb*  
If he rubs his lip: his heart will be glad.
57. *šumma pî-šu ip-te-ni-it-ti i-na-zik*  
If he opens his mouth: he will suffer damage.
58. *šumma pî-šu iṣ-ša-na-bat la maġâru bašu mu-ši-el*  
If his mouth stutters: not favorable. The property is destroyed.
59. *šumma lišani-šu i-gaz-za-az muršu innamir*  
If his tongue he lacerates: sickness will appear.
60. *šumma lišani-šu imitti iš-šu-uk a-na ṣalti i-gir-ru-šu*  
If he bites his tongue at the right side: they will march to battle against him.
61. *šumma lišani-šu šumêli iš-šu-uk libbi iḥaddi*  
If he bites his tongue at the left side: the heart will rejoice.
62. *šumma lišani-šu ú-na-šak li-tam i-lak-ki*  
If he bites his tongue: he will acquire strength.

63. *šumma lišani-šu uš-te-ni-iš-ši-a im-ma-gar*  
If he thrusts out his tongue: he will be favored.
64. *šumma lišani pî-šu ma-la-a-at ša-gi-šu i-ša-gi-šu*  
If the tongue fills his mouth: a murderer shall slay him.
65. *šumma lišani-šu ku-rat im-du-ú šaknu-šu*  
If his tongue is shriveled: decrease shall set in for him.
66. *šumma lišani-šu qaš-rat la tu-ub libbi-šu šakin-šu*  
If his tongue is bound: evil will set in for him.
67. *šumma lišani-šu ú-ma-ga-at kîmin*  
If he lolls his tongue: ditto.
68. *šumma lišani-šu e-bi-a-at la magâru šakin-šu*  
If his tongue is parched: disfavor will set in for him.
69. *šumma pû lišani-šu iš-šu-uk tîb<sup>ib</sup> šal-ti*  
If (with?) the mouth (he) bites his tongue: there will be approach of battle.
70. *šumma la-ḥu-šu paṭ-ru mimma la šu-a-tum qât-su ikaššad*  
If his jaw is split: whatever is not his, his hand will conquer.
71. [*šumma*] *AS-su iš-ḥi-iṭ i-na-zik*  
If his beard(?) tears off: he will suffer damage.
72. [*šumma*] *AS-su iḥ-lu-ut la kašād ṣibûtim*  
If his beard(?) pulls out: there will not be fulfilment of desire.
73. [*šumma*] *AS-su iš-nu-uḥ-šu libbi-šu iṭâb*  
If his beard(?) irritates him: his heart will be glad.
74. [*šumma*] *AS-su i-iḥ-lu-ka-šu i-na-šar ši-il-la-an-ni*  
If his (beard?) . . . . him: he will observe a setting.
75. [*šumma*] *AS-su i-na pî-šu ip-ta-na-šu la magâru šakin-šu*  
If his beard(?) with his mouth he chews: disfavor will set in for him.
76. [*šumma* . . . . .]-*šu im-tu-ú šaknu-šu*  
If his . . . . . him: decrease will set in for him.
77. [*šumma* [. . .]-*tu*-. . .]-*su(?) i-na pî-šu i-ša-raṭ i-nam-ši-ik*  
If his(?) . . . . with his mouth he tears: he will fall into misery(?).
78. *šumma pû uk-ka-pat-[su] libbi la iṭâb*  
If the mouth presses him: the heart will not be glad.
79. *šumma pû ik-ru-ba-šu libbi-šu iṭâb*  
If the mouth is favorable to him: his heart will be glad.
80. *šumma pû it(?) -ta-na-aš-ši za-ar la magâru šakin-šu*  
If the mouth draws itself up: hostility and disfavor will set in for him.



81. *šumma ri-ig-ma iqabbi* <sup>bi</sup> (?) *libbi-šu iṭāb*  
If he utters a loud cry: his heart will be glad.
82. *šumma ri-ig-ma GUD* (?) *-KAL* [. . . .] *im-tu-ú* [*šaknu-šu*]  
If the roar of a bull (?) he . . . . .: decrease will set in for him.
83. *šumma ul-taḥ-ḥa-aš da-bu-ul-ta-šu* [*šaknat-su*]  
If he whispers: shame will be brought upon him.
84. *šumma GUG-GIŠ* *šal-ma-tu-šu i-qa-* [. . . . .]  
If . . . . . his body (?) he will . . . . .
85. *šumma ne-iḥ* [. . . . .]  
If he reposes . . . . .
86. *šumma pa-li-iḥ* [. . . . .]  
If he fears . . . . .
87. *naḫar 86-am* [*mu-bi-im*]  
Altogether there are eighty-six lines.

## NOTES

3. *naqabtu*, part of the body near the eye. The Sumerian (*šer*) *SAG. KI*, or "flesh of the face," is not in favor of the rendering "corner of the eye." But for the same reason also "eyeball" as rendered above is very doubtful. Only the verb would favor it. The rendering "eyebrow" is one of the possibilities. See Holma, *Koerperteile*. For *naqabtu* = "temples" cf. Jastrow, *Rel.*, II, 819, note 1.

*ú-sa-'-ar* is well-nigh certain from line 5. It is interesting to note that contrary to the general rule of syntax *šumma* in this text is generally followed by the present tense, not the preterite. For the rule of tenses following *šumma* see Meissner, *Assyrische Grammatik*, page 64, note. The Assyrian root is סרר not סרר, as Delitzsch, *HW*, page 496, gave. See Meissner, *ZA*, XVI, 415. The original meaning of this root is "go awry," as in Hebrew. The meanings "be rebellious" and "be in commotion" are secondary.

8. *SĜ. IGI*, part of the eye, often spoken of as the right or left *SĜ. IGI*, Boissier, *Choix*, page 10, lines 1 and 3. See also *CT*, XXVIII, 12 and Holma, *op. cit.* Probably the iris.

9. Either *ušteziz*, III<sup>2</sup> of *nažāzu* (*a > e* by influence of sibilant), or *uštēmid* is possible.

16. For *IGI-MEŠ* as plural of *īnu* see Delitzsch, *HW*, page 49. The dual is intended.

19. *uratta*, II<sup>1</sup> of *ratā*, "to fix into, place into." Here the verb has the original sense.

20. *iššanunda*, I<sup>3</sup> of *šādu*; cf. King, *Magic*, 53, 10, *inê-a uš-ša-na-du* "(the ghost) which hunts my eyes," II<sup>2</sup>. For the form note also *CT*, XV, 50, line 14, *iš-ša-nun-da*, "they shall chase about." See also *ām-ni giṇ-e* =

*iš-ša-nun-du*, Reisner, *SBH*, 66, 20. The two roots *šādu* "to hunt" and *šādu* "to be red" seem to be identical. This is explained on astronomical grounds by Jensen, *Kosmologie*, page 84. Cf. Kuechler, *Medizin*, Pl. XIV, 28, *panā-šu iššanudu*, "his face glows," and *ibid.*, line 38 *enā-šu UR-du*, i.e., *iššanundu*.

27. Here the right is favorable and the left evil.

30. For *kurû*, "hunchback" see Holma, *Personal Names of the Form fu'ul*, page 67.

35. *ḥanānu* occurs here for the first time. Arabic خنّ, "make a nasal sound"; Syriac ܚܢܢ, with same sense. It is probable that the same root is employed in the nom. pr., *Ḥaninu*, *Ḥananu*, *Ḥanunu*, that is "the snorer"; see Ranke, *Personal Names*, page 86, and Tallquist, page 316.

36. *ḥanāšu* is a variant of *ḥanaqu*, "to choke."

38. *napālu*, probably distinct from *nabālu*, is usually employed of removing the eyes; *napālu ša īni*, with ideogram *du*=also *paṭāru*, Meissner, *SAI*, page 3010. Here belong the passages cited by Delitzsch, *HW*, page 444, under *nabālu* II<sup>1</sup>, *inē-šunu ū-na-pil (ū-ni-pil)*. See also Jensen, *KB*, VI<sup>1</sup>, 416.

39. Here for the first time occurs the dual of the word *litu*, Hebrew לֵט, "cheek, jaw." The *t* is retained before the dual ending since the root is weak.

47. *ugag*=*iwagag*=*imagag*.

50. The reading of "*lib-bu*" is rather doubtful in view of line 60 where the same phenomenon is considered evil. Perhaps read "*bi-pu*." This would point to the fact that this tablet is merely a compilation of other works.

56. Line 56 combines the sense of lines 54 and 55.

58. For the expression compare *šibūt pî*. The second half of the line could also be transliterated: *la magāru šakin-šu mu-ši-el*. The translation would then be: "disfavor will be created for him. An adversary." In this case *mu-ši-el* could be taken as the II<sup>1</sup> participle of שָׁלַח *šālu*, "to be angry against, stir up strife." Cf. Boissier, *DA*, 92, 1, *iš-ši-el*, "he will be enraged"; *az-zi-el*, "I am enraged," in the Amarna Letters. The root = *šaltu*, "enmity." The translation above takes *mu-ši-el* from the root *ešelu*.

59. *igazzaz* is here taken in the sense of "to lacerate"; with the meaning "to gnash," cf. Holma, *op. cit.*, page 23: *šumma šinnē-šu i-gaš-ša-[aš]*.

60. For *lū-ne*=*šaltu*, see also Boissier, *DA*, 2, 19, and Poebel, *PBS*, V, 105, 1, 16.

64. See also *MVAG* (1909), Part III, page 117, *šagišu išaggiš-šu*.

65. *kurat*, perm. fem. II<sup>1</sup> from *karû*, "be short, deficient." This is the most probable derivation. The word occurs often with *ikku*, "gum," in the expression for "fasting" *ikki-ni ku-ri*, "our gum is shriveled," Harper, *Letters*, 2, Rev., after Behrens, *LSS*, II, 1, 80. See also 1<sup>3</sup> *ik-ka-šu ik-ta-nir-ru*, "his gum is dried up," Kuechler, *Medizin*, page 122, and Jastrow,

*Medical Text*, Obv. 45. His hands and feet *ik-ta-ra-a* "are shriveled." Boissier, *DA*, 22, 1. For *ku-ri*, "be shortened, shriveled," see also *CT*, XXVIII, 43, lines 23 ff. A. Fonahn's comparison (see *OLZ*, Vol. XI. p. 36) of *Karû* with Arabic *قَرَّ* 'zischen' (Schlange) is untenable in view of such passages as Boissier, *D.A.* 22, 1, cited above.

*im-du-ú*, written below *im-tu-ú* and entered as *imtu* in Delitzsch, *HW*, page 93 (see also *MVAG* [1907], 152), is to be derived from *maṭû*. See also Jensen, *KB*, VI, 364, and passages cited.

66. On *qašûru* in the sense "be restrained, shortened," see also *CT*, XXVII, 33, 12, *uznâ-šu ina eli-šu qašra*, "his ears are shriveled upon him," and in XXVII, 42, 12, *qašra* is opposed to *arik*, "it is long."

68. *ebiat* < *epiat*, from *epû*, "to bake" (אָפּה). Here it probably has the meaning "to parch."

70. On this expression see Bezold, *ZA*, XXVI, 117.

71. Note the use of the preterite here and in the following lines.

73. *išnuḥ*, probably a variant of *isnuḥ* from *sanaḥu*, "to cough," Kuechler, *Medizin*, page 120. Note also *gû-gig* and *gû-gi* "sickness of the neck" = *sanaḥu*, *SAI*, pages 2043, 2077.

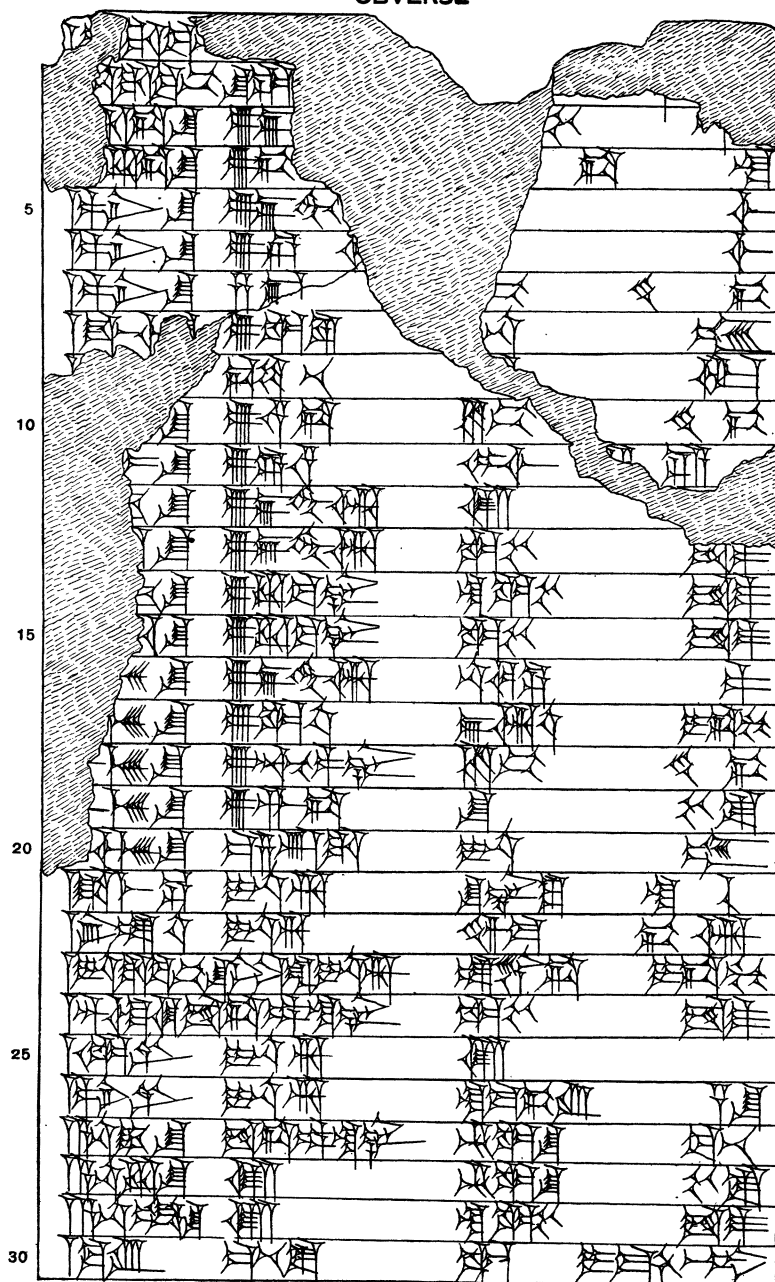
The suffix attached to the verb *iptan* is masculine, whereas the name of the part of the body to be supplied is apparently feminine. If the construction placed upon these lines be correct we should expect *iptanaša*. This is the first occurrence of the preterite of this verb.

78. *Ka* in lines 78–80 is difficult. Perhaps read *qibîtu*. The dreamer dreams of one uttering commands to him.

83. *ultaḥḥaš*, II<sup>2</sup> of *laḥašu*, "to whisper"; see Meissner, *Supplement. dabultu*; the tablet reads plainly "*da*." In the foregoing translation *dabultu* is taken to stand for *tabuštu*, a derivative from בּוֹשֵׁט. Professor Jastrow suggested to me the reading *šu-bu-ul-tu*, which is also probable. In this case *da* is a scribal error for *šu*.

85. Cf. also *ne-e-iḥ*, Boissier, *Choix*, 171, 10.

OBVERSE



CONTINUED ON NEXT PAGE

## OBVERSE

CONTINUED



## REVERSE



CONTINUED ON NEXT PAGE

